Etiquettes for Teachers



By:
Hadhrat Moulana Qaari Siddeeq Ahmad Baandhwi Saheb (رحمة الله عليه)

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The Author

Hadhrat Moulana Sayed Siddeeq Ahmad Baandwi Saheb (R.A.) was born in 1345 A.H. in the village of Baanda. He completed the Hifz of the Qur'aan by his uncle Sayed Ameenud Deen Saheb (R.A.). Thereafter he enrolled at the Madrasah in Kaanpoor where he studied the primary books of the Aalim Faadhil course. He also completed his studies in Qiraat at this institution.

In 1359 he enrolled at "Mazaahirul Uloom" where he studied under great luminaries like Hadhrat Shaekhul Hadith (R.A.), Hadhrat Moulana Asadullah (R.A.) and Hadhrat Mufti Mahmood Hasan Gangohi (R.A.) He took Bay't at the hands of Hadhrat Moulana Asadullah Saheb (R.A.) and also received the mantel of Khilaafat from him.

After completing his studies, he taught the books of Ahaadith in different places. During this period many people around Baanda, which was Hadhrat's hometown, began reneging from Islaam. When Hadhrat Moulana heard of this, he became so perturbed that for days on end he could not sleep. The thought kept lingering in his mind that Allah ﷻ will question me on the day of Qiyaamah that you were busy teaching Kitaabs whilst the people of your village were turning away from Islaam.

Immediately he handed in his resignation and left for Baanda. He began working with his people until those who turned away from Islaam gradually came back into Deen. Eventually the need arose for a Madrasah in that area. Hadhrat Moulana (R.A.) established a Madrasah which today has grown into a large centre for the people in that area.

Among the very close things to Hadhrat's heart was the establishing of primary Makaatib in every area. It was here that thousands of children learnt to recite the Qur'aan Shareef as well as the basics of Deen. Until the last year of his life, Hadhrat taught many kitaabs among which was Bukhaari Shareef.

Eventually, Hadhrat passed away on the 28 August 1997. Thousands attended his Janaazah Salaah which was performed at the Madrasah in Baanda. May Allah ﷻ accept all his efforts and allow us to benefit from his book.

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آداب المعلّمين

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Hadhrat Moulana Siddeeq Ahmad Baandwi Saheb (R.A.)

Prepared by:

Jamiatul Ulama (KZN)

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Introduction
by Hadhrat Moulana Abdul Qayyum Mazaahiri

Inspite of all the well-intentioned efforts at the many Madaaris, the superior results which are expected of institutions of Deeni ta'leem are not forthcoming. Furthermore, we hear of such occurrences taking place at the Deeni Madaaris which are, regrettably, very far from the high standards set by our pious predecessors. Regularly we hear of the accursed strikes which take place at the Deeni Madaaris.

The very fabric of Islam, every facet of its belief and practice, the propagation and dissemination of its beautiful teachings, depends on the acquisition of *Ilm e Deen* (Knowledge of Deen). Fortunately, Allah ﷻ has not left us groping in the dark. We have a rich legacy left for us by our pious predecessors, a legacy based on sincerity, self-sacrifice, dedication and remaining true to the ways of the *ulama-e-salaf* which can be traced to the glorious era of the first three generations after Rasulullah ﷺ.

Tragically, our students choose to ape the ways of the universities and colleges. That special connection with Allah ﷻ that is supposed to be present in the lives of the students and Ustaadhs is non-existent. In the view of the students, the Ustaadhs are ordinary employees and not worthy of the profound respect that is associated with the disseminators of the Qur'aan and Hadith. Noble Islamic character, willingness to work, and the unwavering pursuance of true ilm is being ignored and the results are tragically lamentable.

It is for these reasons that the moment the students have to face the world-at-large on completion of studies, they find themselves out of depth, and therefore, cannot serve the noble Deen or the Muslim community with any degree of efficiency or dedication.

Those who regard the attainment of Deeni ta'leem as just another occupation do not regard this loss with much concern. But for those who regard Deeni ta'leem as an inalienable duty to Allah ﷻ, this is a tragedy of

immense proportions – in fact a tragedy which heralds the final hour. When the knowledge of the Qur'aan is removed from the world, then this surely is the sign Qiyaamah.

The life and soul, the very *rooh*, of this important pursuit of *Deeni ilm* is not just the encyclopedic knowledge that can be attained from volumes and volumes of kitaabs, but rather the *roohaani* or spiritual aspects of this knowledge. This is the legacy that has been left for us by the *ulama-e-salf*. Those that benefited the most from Rasulullah ﷺ were the sahaabah-e-kiraam ؓ whose knowledge was not attained from kitaabs. Yet the level of acceptance of the sahaabah by Allah ﷻ was unparalleled and unmatched by any ummah in the history of mankind. This is the essence, the rooh of ilm – acceptance by Allah ﷻ. This is the legacy left to us by our Akaabir Ulama – by Hadhrat Moulana Qaasim Nanothwi, Hadhrat Moulana Rasheed Ahmad Gangohi and Hadhrat Moulana Ashraf Ali Thanwi (rahi-ma-humullah) and all their noble followers. The benefits of their glorious efforts can be seen scattered across the length and breadth of the entire world. May Allah ﷻ elevate their status in accordance with His munificence. These luminaries have brought back the memories of Bukhaara, Samarqand and Baghdaad of bygone eras.

Hadhrat Moulana Qaari Siddeeq Ahmad Sahib Baandwi (R.A) has discussed in this book ten simple, easy etiquettes which, if followed, will certainly help attain a high degree of acceptance by Allah ﷻ. Hadhrat Qaari Sahib had a close relationship with the *Ahlullah* and the Ulama of the immediate past. His *ilm, taqwa* and sincerity were well known and his life was made *waqf* to learning and teaching Deen.

After reading this book, I have seen that all the *aadaab* have been extracted from the Qur'aan and Hadith which the Sahaaba, Tabi'een and the Ulama of the ummah had practiced upon. I hope that all the asaatiza obtain a copy of this book and benefit from it.

We make dua to Allah ﷻ to shower His everlasting favours upon Hadhrat Moulana (R.A) and allow his barakah to continue till the day of Qiyaamah. *Aameen.*

Abdul Qayyum Mazaahiri.

First etiquette

Compassion for students

A teacher must have compassion for his students in the same way a father would have for his own children. Rasulullah ﷺ said:

اِنَّمَا اَنَا لَكُمْ مِثْلُ الوَالِدِ لِوَلَدِه

"I am to you like a father is to his child"

Abu Haroon Abdi and Shahr ibn Haushab رحمة الله عليهما relate that when we visited Abu Saeed Khudri ﷺ as students, he would say to us: "Welcome! The bequest of Rasulullah ﷺ. Listen! Nabi ﷺ has said: "Soon the world will become subservient to you and young people will come to you who will be thirsty for knowledge. They will desire to attain a deep understanding of Deen, (*Tafaqquh)*. When they do come, teach them and treat them with kindness. Welcome them and teach them the *Ahaadith*." *[Jamiu Bayaanil Ilm]*.

Do not punish children whilst you are angry. An angry doctor cannot cure a patient. Similarly, an angry teacher who has no self control will not be able to discipline his students thus causing more harm than good.

Experience has proven that kind words are more effective than harsh ones. Only an ignorant person wishing to place something in a utensil will first make a hole in it. With excessive beating and harshness, the heart of a child becomes like a sieve. It will be impossible to fill it with goodness.

Instilling fear into the child might be effective temporarily but has proven to be largely unsuccessful in this day and age. Rather, it develops into a major *fitnah*, eventually becoming a never-ending nightmare for the officials of the Madrasah, and an irretrievable loss for the Madrasah itself.

First etiquette

That Ustaadh who is incapable of rectifying his / her evil habits by displaying good character is not worthy of being an Ustaadh. Generally, teachers do not pay attention to rectifying the wrongs within themselves thinking themselves to be perfect. Thus, we can well imagine what fitnah can stem from one who is deficient yet thinks himself to be perfect.

To fill the heart of a child with fear has a similar effect as that of an icy wind on a delicate bud or a hot wind on gentle flowers.

Imam Ghazaali رحمة الله عليه said that a teacher has to be extremely tolerant. Hadhrat Abdul Qadir Jilaani رحمة الله عليه used to say: "As long as anger overcomes you, do not count yourself among the people of knowledge."

A pious person once mentioned that a teacher has to be an embodiment of love and kindness. Nobody is prepared to listen to harsh words just as a sick person is not prepared to take bitter medicine.

Allah ﷻ mentions in the Qur'aan:

وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ

Translation: *"Had you been harsh and hard hearted, they would have dispersed from around you."*

It is recorded in *Taleemul Muta-allim* that the son of a kind Ustaadh will one day also become an *Aalim*. The reason for this is that the Ustaadh encourages the students to become Ulama. Through the *barakah* of this encouragement and due to his kindness, his son too will become an *Aalim*.

Burhaanul A'imah رحمة الله عليه used to teach his two sons every afternoon after having taught the rest of his students in the morning. His sons once mentioned to him that they were not too keen on

learning at that particular time. The father replied: “It is necessary to teach those students who have come from distant places first.” His sons did not pursue this matter any further. Through the *barakah* of their tolerance, they both became great *Aalim*s of their time and gained much superiority over their peers.

Today, because of the malady of favouring one’s own children, the children of many Ustaadhs remain totally ignorant or they opt for a completely different occupation. This sadly results in the knowledge of Deen being totally lost in that particular household. One should never give preference to one’s own children over other students.

It is the opinion of Imaam Abu Yusuf رحمة الله عليه that an Ustaadh should treat his students with such love and kindness that an onlooker would be mistaken in thinking that these are the Ustaadh’s own children. He has also mentioned that in gatherings of Ulama one should never get angry.

It has been recorded in the biography of Imaam-e-Rabbani رحمة الله عليه that a student was once sitting on the bare floor reciting the Quraan-e-Majeed. The Imaam reflected for a moment and felt that the carpet on which he was sitting was in excess of his requirements. Immediately he took the extra carpet and placed it beneath the student.

Hadhrat Moulana Mamlook Ali رحمة الله عليه was such, that whenever a student fell ill, he would immediately go to his room and visit him. He would thereafter cheer him up as much as possible. In those days there were no boarding facilities and students used to stay in local Masaajid or board at people’s homes.

I heard my Ustaadh, Moulana Ameenud Deen Sahib رحمة الله عليه saying, that in the era of Hadhrat Moulana Zuhoorul Islam رحمة الله عليه, the founder of Madrasah Islamia in Fatehpoor, a Bangali student fell

extremely ill. It seemed that he was now in the final stages of his life. Hadhrat Moulana رحمة الله عليه came to visit him. On seeing Moulana the student's eyes filled with tears. Moulana consoled him and said to him. "Fear not, Insha Allah, you will soon recover. Thereafter Moulana remained in sajdah for a long time making dua to Allah ﷻ: "Oh Allah! If you have to take a life then Zuhoorul Islam's child, Atiyatullah, is present. This child is a foreigner. He lives here and is entrusted to me. Oh Allah! Grant him good health." Within a short period, a message was sent to Moulana that he should proceed to his home immediately because Atiyatullah, his son, has fallen ill. By the time Moulana reached home, his son had already passed away. This was Moulana's only child. May Allah ﷻ fill both, father and son's Qabar with Noor. Aameen.

Persian poem:

May Allah ﷻ have mercy on such pure souls who established the foundations of good with their blood and perspiration.

This is the example of compassion shown by our pious predecessors. Presently, for trivial issues students are beaten up so severely that one thinks that perhaps the Ustaadh has got hold of his enemy and is now taking his lifelong revenge. Hadhrat Hakeemul Ummat رحمة الله عليه used to stop the Ustaadhs from hitting the students even if they did not know their lessons. In the Khanqah, Hadhrat رحمة الله عليه was very firm that Ustaadhs should never hit their students. The complaint should rather be forwarded to those in charge, who will thereafter mete out an appropriate punishment to the offenders.

If the child harbours the slightest form of hatred in his heart for his Ustaadh, the child will never be able to derive any benefit from him. On many occasions, it happens that by the Ustaadh hitting the child, the latter forgets all that he has learnt. Some teachers do not even refrain from hitting the children on their faces whereas in this regard, grave warnings have been mentioned in the Ahaadith. These

Ustaadhs must ponder over what will be achieved out of this. Did we ever desire such treatment when we were students, that daily we should be hit on our bodies and faces? If this is not so, then why do we do the same to our students? Rasulullah ﷺ has mentioned in a Hadith:

لا يؤمن احدكم حتّي يحِبّ لاخيه ما يحبّ لنفسه

"No person can be a true believer until he loves for his brother what he loves for himself."

If a student does something wrong, then in a kind and polite way, make him understand. If this does not work, then reprimand the student. If this fails, inform the Madrasah authorities. If after repeated explanation and reprimanding the student still fails to understand, then inform the student's guardians that it is not feasible for the student to remain in this particular institution. It would be in the best interest of all concerned that the student enrolls elsewhere. Perhaps he may learn studiously there. It is not intelligent of a person that in order to rectify someone else, he destroys himself in the process.

Once Hadhrat Moulana Gangohi رحمة الله عليه was teaching in the courtyard of the musjid. Suddenly it began to rain. All the students hurriedly took their books and rushed to the Musjid. Hadhrat Moulana رحمة الله عليه picked up all the shoes of his students and kept it in a safe place, out of the rain.

On one occasion Sufyaan bin Uyaynah رحمة الله عليه became angry with his students and in that state he uttered:

لقد هممت ان لااحدثكم شهرا

"I have made a firm resolution not to teach you all for a month."

On hearing this one of his students remarked:

يا ابا محمّد الن جانبك وحسّن قَولك وتاسّ بِصالحى سلْفك واجمل
مجالسة جلساءك فقد اصبْحت بقيّة النّاس وامينا لله ورسوله على الْعلم

***"O Abu Muhammad* رحمة الله عليه *Show kindness, speak good words, take the path of your predecessors and do good to those whom you are sitting with because you are the last of the pious predecessors and you are responsible for the knowledge of Allah ﷻ and his Rasul .*"**

When Ibn Uyanah رحمة الله عليه heard this, his anger subsided and he cried profusely. He then recited the following poem.

خلت الدّيارفسدت غيرمسوّد

ومن البلاء تفرّدي بالسّودد

"The town has become barren and is left without a king hence I had to become the king. Being the king itself is a great test for me."

Thereafter he recommenced his lessons and all the students benefited tremendously.

Had our elders not been so lenient and tolerant, how would the knowledge of Deen have ever reached us? The truth of the matter is that they had the true yearning to spread the Deen of Allah ﷻ, whereas we are lacking tremendously in this regard. It is for this reason that they would tolerate difficulties.

It is recorded in *Bustaanul Muhadditheen* that Imaam Ahmad bin Abdullah رحمة الله عليه was extremely sympathetic towards his students. He would teach them from the morning to Zohar continuously. On completion of the lessons, he used to go home. The students would accompany him home and on the way, they used to recite one para of the Holy Qur`aan to him.

First etiquette

I once heard from my Ustaadh, Hadhrat Mufti Mahmood Sahib رحمة الله عليه, that a certain person had been sent to Khandlah to teach. Before his departure, he was advised to teach solely for the pleasure of Allah ﷻ and not to ask for any of his needs from the local people. He was further advised that whatever was decreed for him, it would most definitely reach him. Accordingly, he began teaching in the local Musjid.

After a few days, the Musallies began harassing him. They informed him that he would no longer be able to teach in the Musjid. He replied: 'Brothers! Please understand I do not wish to be the Imaam in this Musjid. I do not want your food nor am I asking for a salary. If you take me out of this Musjid, I will go and sit under a tree and teach the children. In no way am I prepared to leave this village. Those responsible for my coming here have emphasized that I should never leave this place."

Once one of his students ran away from Madrasah. He personally went out in search of the student. After much investigation, the Ustaadh learnt that the student had gone to Multaan. He travelled all the way to Multaan and brought the student back. Eventually the village people understood their mistake. They came to the Ustaadh and asked his forgiveness. They also asked him to resume teaching in the Musjid. He accepted their offer saying: "On their insistence I left. Now on their request I will return."

Hadhrat Mufti Sahib رحمة الله عليه also mentioned that this particular individual benefited the people of that locality tremendously. One of the many illustrious students of this great scholar was Hadhrat Moulana Muhammad Ilyaas رحمة الله عليه, whose name and works have reached every corner of the world.

Second etiquette

Sincerity of intention

In every facet of our lives, we should strive in following our beloved Nabi ﷺ, and in the faculty of teaching, there is no exception. Whilst teaching, we should never be desirous of obtaining the dunya. One should only teach for the pleasure of Allah ﷻ and for earning the aakhirah. Whatever salary a person receives, he should be content with it. A sign of sincerity is that one does not leave his place of teaching for another institute, merely for some worldly gain or to earn some luxuries and a handsome salary. If a person does so, he has made his *Ilm (knowledge)* a means of attaining this world. Nabi ﷺ has strongly prohibited this. It is mentioned in a Hadith:

من تعلّم علما مما يبتغي به وجه الله لايتعلمه الا ليطلب عرضا من الدنْيا

لم يجد عرف الجنة يعني ريحها

"The one who learns the knowledge of Deen through which he could earn the pleasure of Allah ﷻ, but instead he learns it only so that he can gain the pleasures of the world then such a person will not even smell the fragrance of Jannat. (Abu Dawood, Ibnu Majah)

Yahya bin Maaz رحمة الله عليه has mentioned that when a person seeks knowledge and wisdom for worldly reasons, the *Noor* of that knowledge is lost.

Hadhrat Umar رضي الله عنه used to say that if you see an *Aalim* who has love for this world, then treat him suspiciously in matters regarding Deen. The reason for this is that whatever you are inclined towards rubs off on you. An *Aalim* should never let greed enter his heart. Many a time a person suffers disgrace because of this. The enjoyment of some temporary worldly comforts whilst suffering disgrace therein is certainly not a sign of any intelligence!

بئس المطاعم حين الذل تكسبها

القدر منتصب والقدر مخفوض

"How evil is that food obtained through disgrace. The pot is left to cook on the stove and one's honour is buried in the ground"

Persian Poem:

Begging has increased my sustenance and decreased my honour. The honour in poverty is far greater than the disgrace of begging.

If possible, one should serve the Deen of Allah ﷻ without any remuneration. If not, he must at least be content with whatever he earns with patience and gratitude. He should continue with his work having total confidence in Allah ﷻ and the conviction that The Being for whom I am striving is all aware of my condition and He will sustain me through unseen means. Amongst our pious predecessors, there were many who adopted a similar approach.

Khateeb رحمة الله عليه has recorded in his famous book *'Al Kifayah'* concerning the famous Hafez-e-Hadith, Hamaad bin Sulaymah رحمة الله عليه. He writes that this great scholar had a student who travelled to the Far East for purposes of trade, and it was here that he had earned himself a fortune.

Out of love for his Ustaadh, he presented some gifts to him. On seeing the gifts, Hammaad رحمة الله عليه said: "You will have to decide, either I accept your gifts, and stop teaching you Hadith, or, I do not accept your gifts, and continue teaching you". *[Kifaya P153]*

Abu Abdur Rahmaan Sulami رحمة الله عليه once presented a few camels to Umar bin Huwais رحمة الله عليه. On receiving this gift, he returned it saying that we have taught, your child to recite the Qur'aan Shareef

and for the teaching of the Quraan, we do not take any remuneration. *(Tabqaat ibn Saad)*

Isa ibn Yunus رحمة الله عليه held a very high position in the narration of Hadith. For three generations, *Huffaz-e-Hadith* were born in his family. Once, Ja'far Barki رحمة الله عليه, the Wazeer of Haroon ar Rasheed رحمة الله عليه, gave him a hundred thousands dirhams. He refused it saying: "I do not wish to attach a value to the Hadith of Rasulullah ﷺ."

Once Mamoon-ar-Rasheed after listening to some Ahaadith from Isa ibn Yunus رحمة الله عليه presented a huge sum of money to him but the latter refused saying:

لا شربة مَاءٍ

"No! Not even a sip of water."[1]

Allamah Zahabi رحمة الله عليه once commented about Zakariyyah ibn Adi رحمة الله عليه, who was a renowned narrator of authentic Ahaadith. He writes that once the eyes of Ibn Adi رحمة الله عليه began to pain. Someone presented some surmah to him. Ibn Adi رحمة الله عليه asked this individual whether he had studied *Ahaadith* under him. After receiving a positive reply, Ibn Adi رحمة الله عليه remarked that if he were to accept the surma, this would tantamount to having accepted some sort of remuneration for teaching Ahaadith.

Ibrahim Al-Harbi رحمة الله عليه had lived a life of abstinence and piety. On many occasions, the khaleefah of the time, Mu'ttazid Billah, sent large amounts of wealth to him. He never accepted, it. Helplessly, he once went up to the king saying: "Stop putting us through so much of

[1] Meaning that, I will not accept an amount, even to the value of a sip of water, in remuneration for narrating Ahadith. (translator)

difficulty. Either you stop sending the money or we will have to move to some other place."

Abu Ya'la رحمة الله عليه was a great Muhaddith in Algeria. Renowned scholars like ibn Hibbaan, Abu Haatim and Abu Bakar Ismaeel رحمة الله عليهم were from amongst his students. His acceptance among the people was such that when he passed away all the bazaars of Moosil closed. He always kept his intention pure when writing and compiling kitaabs. He kept himself occupied in teaching Hadith only for the sake of Allah ﷻ.

Hadhrat Moulana Qaasim Nanotwi رحمة الله عليه was once offered a salary of five hundred rupees, which in today's time is equivalent to thousands of rupees. He replied to them saying that you are calling me away thinking that I am a man of perfection whereas I do not find any good in myself. Thereafter, he refused the offer and for the sake of Allah ﷻ continued serving Deen.

Hadhrat Sheikhul Hadith Moulana Muhammad Zakariyya رحمة الله عليه had received many letters from Dhaka and Hyderabaad. People were insisting that he come over. They stipulated a monthly salary of approximately three thousand rupees. Hadhrat rejected the offer saying: "I do not want to live being a slave to the favours of others."

Thereafter he continued his work of teaching and writing books at Mazaahirul Uloom without any remuneration. (May Allah ﷻ fill his qabar with Noor.) See Aap Beti for details.

My Ustaadh Qari Abdul Hameed Nabeerah رحمة الله عليه used to teach Qari Abdur Rahmaan Pani Patti رحمة الله عليه without any remuneration. His younger brother Qari Abdul Haleem Sahib رحمة الله عليه would do the same. Hadhrat Moulana Fazl-e-Haq Sahib Pani Patti رحمة الله عليه also

taught without drawing a salary. I myself had learnt books like *Qudoori* and *Hidaayatun Nahwu* from him.

Nowadays, people engaged in the learning and teaching of Deen, have no means of earning a livelihood. If they follow this route, they will never serve Deen, as one ought to. For this reason, there is no harm in taking a salary. However, this must not be come the purpose of *ta'leem* (learning and teaching,) as has been mentioned above.

Once Hadhrat Murtadha Hasan رحمة الله عليه said to Hakemul Ummat Hadhrat Thanwi رحمة الله عليه, "Hadhrat, I feel uneasy earning a salary. It seems that by taking a salary one is selling Deen." Hadhrat Thanwi رحمة الله عليه replied: "This can never be construed as selling one's Deen. In present times you must draw a salary. By doing this, you will find that the work will be done with more competence. By accepting remuneration, the work remains an *Amaanah,* a responsibility upon you. Without taking a salary, one's commitment remains questionable.

Moulana Murtadha Hasan رحمة الله عليه mentioned: "By taking a salary we come to know of it's good but what is the cure to its evil." In reply, Hadhrat Hakemul Ummah رحمة الله عليه said: "Consider the situation where a person is serving Deen. He earns a salary at a certain place which is sufficient for the fulfilment of his needs. Thereafter, he gets an offer to teach at another place for a higher salary. It does not necessarily mean that he will serve Deen in a greater capacity in the second place as compared to the first. Thus if the reason for transfer to the second place is based on monetary consideration, then this would amount to selling one's Deen."

With great remorse, I have to state that in this time and age our goal for serving Deen is nothing but attaining the dunya. Currently we will find only a handful of individuals who are serving Deen solely

for the sake of Deen itself. For this reason we find that a person spends some of his time in one place and no sooner does he receive an offer from another place for a higher salary, he moves to the second place, even though there is great loss to the place that he has left and no extra Deeni work can be done at the place that he is going to.

Hadhrat Moulana Abdur Rahmaan Pani Pati رحمة الله عليه used to teach continuously from Fajr to Asar and at times right up to Maghrib. Occasionally he used to get a chance to rest in the afternoon. He was an expert in every field of Ilm. Offers with healthy salaries had come to him from various quarters but he never left 'Madarasah Arabia Gumdaan' in Pani Patt. He passed his life earning only twenty five rupees a month.

My uncle and my Ustaadh, Hadhrat Moulana Sayyid Ameenud Deen رحمة الله عليه, by whom I completed a few Para's of the Qur'aan Shareef, studied Farsi and the initial books of Arabic, was always engaged in teaching. His salary was only ten rupees a month, and that too, not every month. Allah ﷻ put so much barakah in this small sum of money that not only could he cover his expenses, but he would help others as well. He would also entertain guests regularly at his house.

Third etiquette

Welfare of students

An Ustaadh should always keep the welfare of his students at heart. In this regard the following should be kept in mind:

►If an Ustaadh is unable to see to the needs of the students such as boarding and lodging, then alternate arrangement should be made to fulfil their needs.

It has been mentioned that Hadhrat Imaam Abu Hanifa رحمة الله عليه learnt that his student Imaam Abu Yusuf رحمة الله عليه was very poor and that his mother required him to earn a living to fulfil their basic needs such as food, etc. Imaam Abu Hanifa رحمة الله عليه stipulated an amount of money for him, which was sufficient to meet both their needs.

From this incident, we learn that if you have a student who is in such a condition and he has a lot of zeal for knowledge then arrangements should be made for his needs and if necessary the needs of his family as well. Through this child, thousands of lives can change, *Inshallah*.

Our pious predecessors had gone to the extent that even after a student qualified and the Ustaadh became aware of the student's poverty, the Ustaadh would secretly make some arrangements for the student so that the latter could serve Deen efficiently.

Muhammad bin Isa رحمة الله عليه says that whenever Abdullah Ibn Mubaarak رحمة الله عليه travelled to Syria and Tartoos, he stayed at an inn in *Raqqah*. Here he met a youngster who once studied under him. Once whilst staying at the inn, he did not see the student. On enquiry, he discovered that the student had been in debt for approximately ten

thousand dirhams and had been imprisoned by his creditors. Abdullah bin Mubaraak رحمة الله عليه secretly paid all the creditors and asked for the release of the student. He thereafter took an oath from the creditors that they would not reveal his secret. After having done this, Ibn Mubaarak رحمة الله عليه left immediately so as not to let the student come to know of his doings. When the youngster was freed, he returned to the inn. Learning of *Abdullah bin Mubarak's* رحمة الله عليه arrival and departure he became grieved and immediately set out for Tartoos. After many days, he met Ibnul Mubarak رحمة الله عليه and explained to him the entire incident of his imprisonment. Abdullah bin Mubaarak رحمة الله عليه questioned him about his release.

The student replied, "Some servant of Allah ﷻ came and stayed at the inn. He paid the debt and had me freed. I still don't know who he is." Ibn Mubaarak رحمة الله عليه replied that he should thank Allah ﷻ for freeing him from such a calamity. After the demise of Hadhrat Abdullah ibn ul Mubaarak ,رحمة الله عليه the creditors revealed his secret.

Once, the allowance of Asad ibn ul Furaat رحمة الله عليه became exhausted. He did not mention it to anyone. When Imaam Muhammad رحمة الله عليه heard of it, he sent him eighty dinaars (gold coins). He also financially assisted Imaam Shaafi'ee رحمة الله عليه on many occasions. Once, on giving him fifty dinars, he assured him that there was no need to feel indebted to him.

Whilst Imaam Shafi'ee رحمة الله عليه was staying in Iraq, his creditors placed him under house arrest. When Imaam Muhammad رحمة الله عليه heard of this he immediately paid off the debts and had him freed.

Such incidents are replete in the life of Hadhrat Mufti Mahmood رحمة الله عليه. Whenever he learnt of a student undergoing any financial difficulty, he assisted him in accordance to his means. Annually, there were always large numbers of students who received their allowance from Hadhrat رحمة الله عليه.

Sheikh Abdul Haqq Muhaddis Dehlawi رحمة الله عليه writes about Ally Muttaqi رحمة الله عليه, the author of Kanzul Ummaal that he would mix the ink himself and then give it, together with the pens, to the students to write voluminous books. This was also the habit of Mullah Ahmad bin Taahir Patni رحمة الله عليه the author of *Majmaul Bihaar*.

- Never ever miss out Sabaq!

If a student missed a lesson due to a valid reason it should be covered up later. If a student is absent from class due to severe illness, then arrangements should be made to assist the student to the class. If this is not possible, the Ustaadh should go to the student to teach him the lesson.

Let us look at a few examples:

Rabi bin Sulayman رحمة الله عليه says that his Ustaadh Imaam Sha'fiee رحمة الله عليه would say to him, "If I could make *Ilm (knowledge)* into morsels and feed it to you I would definitely do so."

Sufyaan Thauri رحمة الله عليه would say on oath: "By Allah ﷻ, if any student cannot come to me then I will definitely go to him." Once someone informed him that one of his students was studying without any specific intention. He replied: "Obtaining knowledge itself is sufficient as an intention (*Niyyat*)."

Third etiquette

Hadhrat Moulana Haafiz Qaari Abdul Haleem Sahib رحمة الله عليه learnt most of his kitaabs at the hands of Qaari Abdur Rahmaan Pani Patti رحمة الله عليه. When this humble servant asked him to teach the Sabah Qiraat (7 different dialects of the Qur'aan) Qaari Sahib explained that he did not have the time, but he would definitely try to take out some time for him. When the other students heard about this, they also asked to join the class thus forming one big group. After the Zohar salaah he taught Hidaayah. The students used to read their salaah namaaz in another Musjid and then arrive for their lessons. Qaari Sahib announced that those students wishing to learn the *"sabah qiraat"* should read their Zohar salaah in his musjid as lessons would commence immediately after salaah. With great difficulty he managed to make some time for the lessons, which would continue until the students studying Hidaayah would gather for their lessons. After a few days Qari Sahib رحمة الله عليه announced that since very little sabaq has been completed, lessons would have to continue after Esha as well.

A few days later Qari Sahib said that it is impossible to complete the entire Quraan Shareef in a year in this manner thus the students must sleep over at his house and at the time of Tahajjud continue with sabaq. Qaari Sahib had separate guest quarters at his place. The students used to spend the night in this section. He would set the alarm and with great punctuality, offer his Tahajjud and then teach until Fajar. All this effort was made solely out of affection for his students. Qaari Sahib never drew a salary from the Madrasah. Such piety cannot be found nowadays. May Allah ﷻ fill his Qabar with Noor. *Aameen.*

➩ Unless the students do not understand the previous lesson, new lessons should not be taught.

To make things easy, a few questions should be drafted out and the following day the students should be questioned orally. At least once

a week, some general questions should be asked so that their general knowledge increases. Hadhrat Muaaz bin Jabal رضي الله عنه narrates that once he was seated on a conveyance behind Nabi ﷺ. Nabi ﷺ asked me a question, "Do you know what right Allah سبحانه وتعالى has over the people?"
I replied that Allah سبحانه وتعالى and His Rasul ﷺ knew best. Rasulullah ﷺ then said:

"Allah's سبحانه وتعالى right over the people is that they worship him."

Thereafter Nabi ﷺ asked me "O Muaaz رضي الله عنه! Do you know what right the people have over Allah سبحانه وتعالى?" I replied that Allah سبحانه وتعالى and His Rasul ﷺ know best. Nabi ﷺ replied: "The people's right over Allah سبحانه وتعالى is that Allah سبحانه وتعالى does not punish them." I then asked Rasulullah ﷺ "Should I inform the people of these glad tidings." He replied: "No! Let them continue making *amal*."

It has been narrated from Abdullah ibn Umar رضي الله عنه that once Rasulullah ﷺ said to the Sahaabah رضي الله عنهم "There is one tree whose leaves do not ever meet. Its example is that of a believer. Which tree is this?" The Sahaabah began thinking of the trees in the jungle but I had a hunch that it referred to the date tree. However, due to my shyness I did not speak. Eventually, the Sahabah رضي الله عنهم asked: "O Prophet of Allah سبحانه وتعالى! You will have to tell us which tree it is." He replied: "The date tree." Later I narrated this incident to my father Umar ibn Khataab رضي الله عنه. He remarked: "If only you spoke out that which was in your heart.!"

It is narrated from Nu'maan ibn Murah رحمة الله عليه that even before the Ahkaam (laws) of the Qur'aan were revealed, Nabi ﷺ asked: "What do you have to say about an alcoholic, a thief and an adulterer?" The Sahaabah رضي الله عنهم replied: "Allah سبحانه وتعالى and his Rasul ﷺ know best." Nabi ﷺ then said: "All these actions are indecent and worthy of punishment but the worst type of stealing is to steal in salaah." Sahaabah رضي الله عنهم asked: "Can a person steal in salaah." Nabi ﷺ replied: "The one who does not execute his ruku and sajdah correctly is guilty of stealing in salaah."

Saeed ibnul Musayyab رحمة الله عليه once asked his students: "In which salaah does a person sit after every rakaat? The students failed to reply. Saeed رحمة الله عليه replied: "It is the Maghrib Salaah in which the first rakaat was missed and you joined in the second rakaat thus after every rakaat you will sit."

➪ If you realise that you have erred in the lesson in any way, correct the mistakes immediately. If a student shows you the correct explanation of any *ibaarat* (sentence), then accept his opinion. This displays the true perfection of the Ustaadh, not his inferiority. Hence, the student's confidence in the Ustaadh's piety, truthfulness and reliability grows.

Muhammad bin Kaab Al-Qurazi رحمة الله عليه narrates that once a person came to ask Hadhrat Ali ﵁ a question. Hadhrat Ali ﵁ answered him. Another person said: "O! Ameerul Muimeneen, the mas'alah is not as you have explained, rather this is the correct explanation." Hadhrat Ali ﵁ replied: "Definitely, what you are saying is correct. I have made a mistake."

Once Ameerul Mu'meneen Hadhrat Umar ﵁ announced that no person was allowed to stipulate a *mahar* (dowry) for more than 40 *Awqiya*[1] of gold, even though she may be the daughter of the king. If any one did stipulate an amount greater, he threatened to confiscate the excess and deposit it into the *Baytul Maal*. Amongst the women, a very tall woman with a flat nose stood up and objected: "O Ameerul Mu'meneen you have no right to do this." Ameerul Muimeneen asked why not. The woman replied: "The aayat of the Quraan

و ان اتيتم احدهن قنطارا فلا تاخذوا منه شيأ

If you have given to any of your wives abundant wealth then do not take the least bit of it back.

[1] A type of weight / measure

When Amerul Mu'meneen heard this he spoke in a loud voice saying: "The woman has spoken correctly and the man has erred."
Moulana Gilaani رحمة الله عليه has said that when Sayed Ismail Balgirami رحمة الله عليه went to study under Moulana Abdul Hakeem Siyalkoti رحمة الله عليه he placed him in one of the groups in the Madrasah. Moulana was too busy and it was impossible to teach Sayed Sahib individually. Sayed Ismail رحمة الله عليه did not ask any questions and would quietly listen to all the lessons. One day Mullah Abdul Hakim رحمة الله عليه asked him: "Some time has passed already and you have not asked a single question. How will you benefit in this way?" Sayed Ismail رحمة الله عليه replied: "If you have any free time I will come to you as it is not appropriate for me to ask questions in the other student's time and I will be encroaching on their rights." Mullah Sahib رحمة الله عليه told him to come after Asar. They began discussing a certain mas'alah continuing until Maghrib. After Maghrib the discussion continued till Esha. Mullah Sahib رحمة الله عليه decided: "Tomorrow we will stop all the lessons and explain this mas'alah." For three days continuously this discussion continued. Eventually Mullah Abdul Hakim رحمة الله عليه asked the students regarding their opinion on this mas'alah. Sayed Ismail رحمة الله عليه without mentioning his name presented a *tahqeeq* (research) and told the ustaadh that a *tahqeeq* in this regard has been prepared. Mullah Sahib رحمة الله عليه saw this research and was very pleased.

➯ Intelligent pupils should not be grouped together with weak pupils, rather they should be grouped with pupils of equal intelligence so that their time does not get wasted.

It is mentioned about Imaam Muhammad رحمة الله عليه that he would teach during the day and continue throughout the night. However, these lessons were not open to the public. They were for those

students who travelled from distant places and would come with great enthusiasm but had less time available. Therefore, this time was reserved exclusively for them.

I have personally found my teachers to be very compassionate to their students, making substantial effort on students even out of Madrasah time, stating that their teachers did the same for them.

In the years I studied in Mazahirul Uloom my Ustaadh Moulana Ameer Ahmad رحمة الله عليه and many other Ustaadhs dealt with us in a similar manner. I had studied many additional kitaabs under him out of Madrasah time. May Allah ﷻ shower His infinite mercies upon him.

Hadhrat Moulana Ajub Noor Sahib رحمة الله عليه lived in a place called *Kohaath Banu.* He mentioned that we had completed our entire *Aalim* course in three years. His ability was such that there was no subject in which he did not attain excellence. Once he related that before qualifying he had read *Qaadhi Mubaarak* (name of a book) twenty two times.

I had personally seen him teaching difficult books including *Qaazi Hamdullah.* In addition he had memorised difficult books like *Shams Bazgah, Meer Zaahid, Umoor Aamah, Tasreeh* and *Sharah Chaghmeeni.* Wherever authors or commentators made mistakes he would mark the error and provide the proper explanation so that one may not be deceived by the improper explanation.

He taught the second part of *Hidaaya,Taudeeh, Talweeh,* etc. in a unique manner. Once one of my class mates Moulana Sultaan Ahmad Balochistaani رحمة الله عليه mentioned several times during a lesson that this is a very unique book. Hadhrat رحمة الله عليه retorted: "Moulwi Sultaan, I have heard this statement from you many times.

Third etiquette

If the author of *Meer Zahid* had written this book at that time then there is no perfection as he enjoyed a life of complete comfort. On many occasions he was given gold equal to his own weight. He wrote such a book in comfort. What perfection is there in this? If this type of comfort were found today, then there are such servants of Allah ﷻ who can write many similar books. However, conditions are such that the month has not yet ended and there is not enough money to purchase fire wood to cook food.

"Perfection," is that under such conditions the teachers arrive at Madrasah to teach. Where can one attain that type of tranquility to write a book like *Meer Zahid*?"

My Ustaadh Shaikhul Hadith Moulana Zakariyya رحمة الله عليه had completed all his Deeni Kitaabs in a short period of time. Allah ﷻ had granted him perfection in all fields, especially in the field of Hadith. His works bear testimony to this.

Once I attended the majlis of Sayyid A'lawi who was one of the greatest Ulama in Makkah Mukarramah. In his majlis he mentioned that Hadhrat Shaikh Moulana Zakariyya's رحمة الله عليه book, *Aujaz ul Masaalik,* which is the commentary of *Mu'atta Imaam Maalik* is of such a stature that its equal did not exist even in the era of the *Mutaqadimeen* (the pious predecessors).

My associate, Moulana Aashiq Illahi رحمة الله عليه, who has written many kitaabs, reached *Hidaayatun Nahwu* (third year of the Aalim class) in a short period of 6 months.

From this it is apparent that, had these Ulama been bound by the syllabus and the system, then a lot of time would have been wasted.

There are many students who had come to this humble servant, and within one year reached *Sharah Jami*. {4th year}.

➢ If a student does not understood any thing during a lesson, then additional effort should be made out of Madrasah time to address this. Should a student refer to another Ustaadh in order to understand a certain mas'alah, then the Ustaadh should not feel offended. Rather admit that this is your limitation. If he still does not understand then request him to obtain an explanation from someone else, or ask some one and then re-explain it to him."

If an Ustaadh does not understand a particular aspect then he should clearly state: "I do not understand this and will explain it to you later." Never regard this admission as below one's dignity. Who is there in the world that knows everything?

Hadhrat Abdullah ibn Masood ﷺ has mentioned: "O! People; say only that which you know. If you do not know anything then say:

الله اعلم (Allah ﷻ knows best) because a major portion of *Ilm (knowledge)* is that if you don't know something, you should admit that you are unaware of it."

Hadhrat Sha'bi رحمة الله عليه was once asked a question to which he replied that he did not know the answer. After hearing this reply one of the students stated, "We feel ashamed that you have expressed your inability to answer the question." Hadhrat Sha'bi رحمة الله عليه replied: "The angels did not feel ashamed to express there in ability when they said,

لا علم لنا الا ما علمتنا انك انت العليم الحكيم

"We have no knowledge except that which you {Allah ﷻ} has bestowed unto us …"

Once Abdullah bin Umar ﷺ was asked a question. He replied that he did not know the answer. The questioner remarked that Abdullah bin

Umar ؓ has chosen an excellent path. A person who does not know something should confess that he does not know it.
Hadhrat Mujaahid رحمة الله عليه was once asked a question on inheritance. He replied that he did not know the answer. Someone asked why he did not answer the question to which he replied that whenever Abdullah bin Umar ؓ did not know something he would, in clear terms, reply that "I do not know."

Saeed bin Jubair ؓ was asked a question. He replied: "I don't know and destruction is for that person who claims that he has knowledge when he doesn't."

There is a mention in *Musannaf Abdur Razzaq* where Imaam Maalik رحمة الله عليه quotes the saying of Abdullah bin Abbaas ؓ that when the *Aalim* forgets to say 'I do not know' he will continue erring."

Aqeeqah bin Muslim رحمة الله عليه says that I stayed with Abdullah bin Umar ؓ for 34 months. The majority of the time he would say "لا ادری" "I don't know" when he was asked a question.

Hadrat Abu Darda ؓ says that when a person is put in a position where he has no knowledge of a certain thing and says "I don't know" this is a sign of him possessing half of knowledge.

By looking in the lives of the pious predecessors, we understand that whenever they did not know anything then without any hesitation they would confess that they did not know, or they would ask someone else and then provide the answer.

On many occasions my Ustaadh Shah As'adullah Sahib رحمة الله عليه during lessons, if he did not understand anything immediately, would say that he did not understand. Most of the time he would immediately go to Shah Abdur Rahmaan Kamelpuri رحمة الله عليه and

find out the proper explanation. Thereafter he would return and explain it to the students.

My Ustaadh Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه was the *Faqih* (Jurist) of the time and was an expert in every field. His spontaneous replies are something that every one was well acquainted with. I have personally heard him on many occasions saying “I have no knowledge regarding this mas’alah.”

Fourth etiquette

Tarbiyat of the students

It is the duty of the Ustaadh to teach his students ways by which they can refrain from adopting an evil character. This should be done with love and affection. Such matters should not be tackled directly with admonition as this causes the barrier of fear to be broken. Thereafter the students will become brave and fail to observe the laws of the Madrasah.

Hadhrat Nabi ﷺ, who is the Ustaadh of all the Asaatiza, has mentioned that if people are prevented from gathering dung, then definitely they will gather it. They will think that there must be something in it for us to be prevented from gathering it. This is human nature. A famous example of this is the incident of Hadhrat Adam عليه السلام and Bibi Hawa عليها السلام. In Arabic there is a famous proverb,

الانسانُ حريصٌ فيما مُنع

Man is always desirous of those things that he is prohibited from.

Hadhrat Moulana Shah Wasiullah Sahib رحمة الله عليه in his book *Ma'rifat Haq* under the chapter of 'The correct path' says that Hadhrat Shah Waliullah Sahib رحمة الله عليه in his book *Hujatul-llahil-Baaligah*, has included a special chapter on leniency. He quotes the Ayaah of the Qur'aan:

فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَولِكَ

Fourth etiquette

> ***"So, it is through the mercy from Allah ﷻ that you are gentle to them. Had you been rough and hard hearted, they would have dispersed from around you."***

From this Aayah we learn that the qualities of softness and kindness which formed part of the akhlaaq or the character of Nabi ﷺ were blessed to him out of the mercy of Allah ﷻ. Had he been hard in his teaching and guidance then there would have been a lot of difficulty and hardship for the Sahaabah ؓ to benefit from his blessings and barakah. Hence Allah ﷻ created Nabi ﷺ with a noble temperament so as to make matters easy for his followers, as has been stated in the Holy Qur'aan:

يُرِيْدُ اللهُ بِكُمُ الْيُسْرَ وَلَايُرِيْدُ بِكُمُ الْعُسْرَ

Allah ﷻ intends ease for you and He does not intend for you any difficulty.

Nabi ﷺ has also mentioned in a Hadith that Deen is easy. In another Hadith it is stated that;

بُعِثْتُمْ مُيَسِّرِيْنَ وَلَمْ تُبْعَثُوا مُعَسِّرِيْنَ

You have been sent to make things easy and not to make things difficult.

Allah ﷻ himself has intended to make Deen easy and simple and has sent Nabi ﷺ as a mercy to the worlds. Hence Nabi ﷺ in all matters had adopted a stance of leniency especially in matters of Deen. Nabi ﷺ had commanded the Ummah to be soft and lenient. Who can now have the courage not to adopt a soft and lenient approach in all their matters?

For this reason it is necessary for those who are involved in teaching Deen, to be soft and lenient.

Fourth etiquette

Hadhrat Sumaamah bin Usaal ﷺ, who was the leader of Yamaamah, accepted Islam based on the softness portrayed by Nabi ﷺ. [For details refer to Mishkaat Shareef. The chapter on captives].

Hadhrat Shah Abdul Aziz Sahib Muhaddis Dehlawi رحمة الله عليه was once teaching in the Musjid. One student in spite of the need to make ghusal still came to the Musjid out of fear that Shah Sahib will be angry with him if he was late. As soon as the student reached the door of the Musjid, Shah Sahib glanced at him and perceived his *janaabat* (impurity). He stopped the student at the door of the Musjid and ended the lessons for the day.

He then announced: "Today we shall go for an outing. Take your kitaabs with you. We shall continue with our lessons wherever we are." This student also joined the rest of he class. Hadhrat Shah Sahib took them along to the Jamna River to relax. When everyone reached the river Shah Sahib expressed his desire to take a bath. Subsequently all the students followed suit including the student who was in need of a bath. Thereafter Shah Sahib continued with sabaqs. From this incident we can imagine the extent to which this practical portrayal of wisdom must have affected this student.

The incident of Khwaajah Shams ul Malik رحمة الله عليه who was the Ustaadh of Khwaajah Nizaamuddeen Awliya رحمة الله عليه is very famous. In Taareekh D'awat wa Azeemat it is recorded that if any student stayed absent from his class he would lovingly address them saying: "What harm have I done to you that you are not attending classes?" By listening to these words, which student would not melt and who would have the courage to commit such a crime in the future?

This was the love and upbringing they adopted. Consequently, the students of the past were prepared to sacrifice everything for their Asaatiza.

Fourth etiquette

The author of *Rahmatul lil Mut'allimeen* writes that if you wish to advise a student for any misdeed, which if disclosed, he will feel ashamed of, then advise him in the quiet. Thereafter the same advice can be given generally to all the students without exposing the identity of that student. In this way he will not be ashamed and others will also benefit.

In matters of *tarbiyat* (guidance), students should be made to hear the incidents of the *Salaf-e-Saaliheen*. This is extremely beneficial. It is a pity that no attention is given to this in the Madaaris. Experience bears testimony that, to rectify the condition of any student, this method has proven to be very effective.

I [the author] was teaching in *Madrasah Islaamiyaah* in *Fatehpoor*. Once at the annual graduation jalsa my Ustaadh Hadhrat Shiekul Hadith Moulana Zakaria رحمة الله عليه was present. In one of his sittings he advised Moulana Abdurahman Jaami and myself saying: "Both of you are my students, therefore I am addressing you. During the lesson no matter what kitaab it may be, some aspect concerning the reformation of the students must be mentioned. Generally, the Ustaadhs do not pay much attention to this as a result of which the character of the students is spoilt."

Hadhrat Moulana No'mani رحمة الله عليه has written that whilst the students are in the Madrasah, effort should be made in the line of *tarbiyat*. At the very least their attentions should be turned towards some Deeni occupation. The minimum requirement is to instill the value of Deen into the minds and hearts of the students. Many a time you will find students studying for four to six years at our Madaaris and for some reason they leave the Madrasah. Generally these students leave because not enough effort is made on them.

Hadhrat Moulana explains his personal experience which happened some thirty years ago. He says that those students who left Madrasah

without qualifying, no sign of Deen remained with them. This was because the correct *tarbiyat* was not done. Nowadays, even after spending ten to fifteen years in Madrasah there is no sign of *Ilm (knowledge)* within them. Some students go to this extent that after qualifying they still don't realise their responsibilities. They have no consciousness of the effect which their wrong behaviour has on other students and the general masses. This behaviour of theirs causes dislike and disrespect to the people of knowledge.

There is no fear of accountability to Allah ﷻ. The end result need not be explained. How can the *Islaah* (reformation) of such people be made? The door of evil and corruption that is opened becomes very difficult to close. All this is the culmination of not paying attention to the *tarbiyat* of students.

Generally, the Madaaris don't give due regard to *tarbiyat*. For days on end, Ustaadhs will have lengthy lessons on aspects of *QIRAAT KHALFAL IMAAM, AAMEEN BIL JAHAAR, RAFA YADAAYN*[1] *etc.* However, not enough attention is given to explaining the evils of sinning, the detriment it causes to one's Deen and Dunya and the excellent qualities that a person of *Ilm (knowledge)* ought to display.

Nowadays, the condition of the principal and the trustees of the Madrasah are such that if they are upset with any student then they opt for the easiest option and expel him. This is not the most appropriate solution.

No one regards a person to be intelligent who cuts off his limbs due to sores erupting from them. The proper thing to do is to treat it and when it heals to utilise it. Yes, if [Allah forbid] that limb has been affected with such a disease whereby the whole body will be affected

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[1] These are differences of opinion that took place between the four Imaams pertaining to certain fiqhi issues. Generally the Asaatizah give lengthy discussions in this regard which last for weeks at times.

then it should be separated from the body resulting in the whole body being saved. In the same manner if there is any evil in a student then tactfully and with wisdom, effort should be made to remove it. Thereafter, if no reasonable method proves effective, only then should that student be removed.

The authorities in many institutions lack sufficient intelligence and they execute the ultimate punishment to the students at the very outset for their own ease. The effect of this incorrect procedure is that thousands of students are deprived whereas with a little effort and guidance from the teachings of Nabi ﷺ, they could have been reformed.

They could have become good examples for the ummat. The authorities of the Madrasah, for their own ease and due to their ignorance, act irrationally. The fact of the matter is that they lack tact and knowledge in this field, thereby depriving these students of this great wealth of *Ilm*.

This heavy handed attitude was never the way of Nabi ﷺ and neither the method of our pious predecessors.

The author of *Rahmut ul lil mutallimeen* in the chapter on etiquettes for teachers writes that if any student does something contrary to the Ustaadh's temperament then he should consider that it is because of this student that he is benefiting greatly in the service of Deen. The Ustaadh should forgive the student. By forgiving him the Ustaadh will gain the closeness of Allah سبحانه وتعالى

Once a person called Hadhrat Moulana Ismail Shaheed رحمة الله عليه a *harami*. (person born through zina). Hadhrat Moulana explained kindly "Brother you are mistaken. I am not a *harami*. The witnesses to my parent's nikah are still alive." (Moulana responded calmly without losing his temper). This obviously would have had a

profound effect on the claimant and the people who were in attendance.

On one occasion some people called a pious person a fraud and a fake. The *mureeds* (disciples) were incensed and wanted to assault this person for this defamation. This pious person commanded them to leave him and not to respond. Thereafter he took them home and showed them a lot of letters wherein big titles were attributed to him. He then told his *mureeds* (disciples): “You got angry with the one who called me a fake because you believed that he spoke wrongly about me. Now you should get angry with these people as well because they too have spoken wrongly about me.”

Hadhrat Ali ﷺ was once engaged in battle. He was about to kill the enemy when this person spat on his face. Hadhrat Ali ﷺ spared him. When he was asked the reason for his action, he replied: “Initially I was going to kill him for the sake of Allah ﷻ. After he spat in my face, I feared that I would kill him giving vent to my anger.”

The Ustaadh should keep his heart clean and pure at all times. He should not get upset with any student as this could lead him to harbor ill feelings towards that student. With such a stance, one’s opinions and decisions can be negatively affected.

People like this can easily become the embodiment of the essence contained in the following lines:-

It is incumbent to keep our hearts like mirrors
It is kufr to entertain ill feelings in this path

Always think that these students have been entrusted to me. By making an effort on them and correcting their ways I will gain the closeness of Allah ﷻ. They will benefit me in the hereafter. Through the students, Allah ﷻ blesses the Ustaadh immensely. Many a time Allah ﷻ inspires the heart of the Ustaadh because of the student.

Fourth etiquette

Hadhrat Moulana Shah Muhammed Ishaaq رحمة الله عليه used to say about his student Qari Abdur Raheem Sahib Muhaddith e Pani Patti رحمة الله عليه that I taught him the words of the *Ahaadith* but the *rooh* (soul) of the *Ahaadith* I gained from him. He would experience that whilst preparing the next day's lesson, he would not be able to understand certain aspects of a lesson, but whilst teaching the lesson, he would understand it very easily. This is due to the *barakah* (blessings) of the student.

I (the author) have heard many a time from my Ustaadhs that it is a great favour of our students upon us that we are engaged in imparting knowledge and we are able to serve Deen. Had it not been for them, we can't imagine what occupation we would have been involved in. Let alone being involved in serving Deen, it would have been difficult to even perform our salaah punctually.

Once, the faults of certain students were put forward to my Ustaadh Hadhrat Mufti Mahmood Hasan Sahib رحمة الله عليه and it was expressed that all hope was lost in their regard. Hadhrat's رحمة الله عليه reply to them was "We will have to continue with the work in spite all of this. In this there is good for us. There is a lot of fitnah in other occupations. We should hope that from them will emerge such students whom Allah ﷻ will use for the reformation of the Ummah. This will be a means of salvation for us.

Fifth etiquette

Keeping in mind the time of the students

The Ustaadh should first enquire from the students how much of time is at their disposal. Thereafter, he should make the necessary arrangements for their lessons. If they have less time, then he should not bind them to the syllabus. Rather he should teach them such books whereby they would be able to distinguish between halaal and haraam, permissible and impermissible, thus enabling them to become familiar with Islamic character. With this in mind those kitaabs which the students understand should be taught to them in their language. It is not necessary that he be taught in Arabic only. When reading the biographies of our pious elders we find that these elders took into consideration such matters. Keeping in mind the availability of time and capability of every student they taught them accordingly and gradually drew the students to the service of Deen. Wherever they went they never burdened anyone with issues pertaining to their wages. They worked with total reliance on Allah ﷻ. This resulted in countries being satiated through them.

My Ustaadh Moulana Ameenud Deen Sahib Pani Patti رحمة الله عليه studied under Moulana Abdus Salaam Sahib Ansaari رحمة الله عليه. Once, Hadhrat Moulana Abdus Salaam Sahib visited Moulana Ameenud Deen Sahib's hometown. The people of the locality requested the services of an Ustaadh to teach the children of the locality. They felt that Moulana Ameenud Deen Sahib رحمة الله عليه was most appropriate for this. Hadhrat remained in deep thought for a while. Thereafter he mentioned: 'Bhai Ameenud Deen, you have now attained enough *Ilm.* This is sufficient for you. Now it is necessary for you to impart

it and serve Deen. Allah ﷻ will bestow you with knowledge in some other way."

Hadhrat Moulana Ameenud Deen Sahib رحمة الله عليه began teaching and served the people of his locality. The effect of Hadhrat Moulana Abdus Salaam's duas was that whosoever studied under Hadhrat Moulana Ameenud Deen Sahib was never deprived. He specialized in *Masnawi Shareef,* (name of a book) which he taught in a very unique manner. Those who listened to his lessons experienced a strong feeling of happiness within them. He was an extremely soft natured person.

Hadhrat Moulana Ameenud Deen Sahib رحمة الله عليه never asked anyone for any of his needs. Whatever was given to him he remained content with it. Outwardly, he looked like a rich person but in actual fact he owned nothing beside his bare necessities. May Allah ﷻ fill his qabar with noor.

It would be very beneficial if his biography is compiled. This would benefit the people, especially those who are involved in the *Madaaris*.

Hadhrat Hakeemul Ummat رحمة الله عليه has drawn up a syllabus keeping in mind those who have less time at hand. They should study it and involve themselves in the effort of Deen.

Sixth etiquette

Avoid mentioning the faults of others in front of the students

The Ustaadhs should explain to their students the benefits of *Ilm (knowledge)*. They should not speak ill of other Ustaadhs nor of the subjects they are teaching, unless that subject is impermissible. This sickness has become very common nowadays that whomsoever has attained some degree of proficiency in a certain field, tends to speak ill of people involved in other fields. The result of this is that no respect remains in the minds of these students for any kind of *Ilm (knowledge)* nor for any Ustaadh. Thereafter they study only because they are forced to. In the future, whichever line they choose to follow, they feel that the attainment of *Ilm (knowledge)* is merely an occupation and in this frame of mind they pass their time in the Madrasah.

They then do not treat *Ilm,* with the passion they should. Instead, they feel as though they have wasted their time at Madrasah and they mock those who are involved in it. Many people have narrated such incidents. I myself know many such people.

Furthermore, never ever speak ill of the administration and the principal in front of the students. If there are certain matters that need rectification, be honest and in an appropriate way council them so that they may correct it.

Speaking such things to students is what incites them towards strikes and creating disorder. Experience has shown that whatever problems occur in the Madaaris through the students, often the cause is some incitement by an Ustaadh.

Sixth etiquette

Backbiting, carrying tales, exposing others' faults and causing friction between Muslims is haraam. How can this ever be permissible for Ulama and leaders of Deen? When these wrongs surface, and Ustaadhs begin speaking ill of one another, consequently a very evil effect rubs off on the students as well as others concerned. Thereafter when the Ustaadhs endeavor to rectify the situation, their words have no effect on the hearts of students. Immediately their previous actions come to the minds of the students.

How beautiful are the talks of the orators from the mimbars
But when they are alone, their actions are totally opposite.

Alaamah Sha'raani رحمة الله عليه has written that they were made to take a pledge that if someone had to praise any of our contemporaries then we too would praise him accordingly and we would not criticize him even though there may have been some differences. The reason for this is that despite his evil actions and objections, if we praised him, he will definitely stop his evil ways. In this manner, we ourselves will refrain from sinning and will save him as well. This pledge is worth being written in gold.

If we ponder over the actions of the Ulama and the *Saalikeen* (pious) of previous times, we will realise to what extent we have failed to follow them.

Alas! This sickness has permeated into the *Madaaris* and *Khanqaas*. The consequences of it are very clear. These places which were regarded as the best of places have today become the doors of evil and fitnah, the stench of which encompasses the entire world. May Allah ﷻ protect us all. *Aameen.*

Seventh etiquette

Reducing the lesson to the level of the students

When teaching the lesson the teacher should refrain from explaining the lesson in a way that is beyond the understanding of the students. In this regard we should follow Rasulullah ﷺ. Rasulullah ﷺ has said: "We have been commanded to regard people according to their status and speak to them in accordance to their intellect and understanding. Nabi ﷺ has also mentioned that if someone has to say something to a group of people which cannot be understood by them then this could start of a fitnah.

Hadhrat Ali رضي الله عنه once pointed to his chest saying: "There is a lot of knowledge here provided there are those who can digest it." In other words, he would not express his opinions because there was no one who had the ability to understand it.

Nowadays in order to show off one's capabilities, such explanations are given to the primary classes that the students in the senior classes (in the final years) well have difficulty in understanding it. The result of this is that the students do not understand the more important aspects of the lesson and therefore cannot benefit from it.

The author of *Rahmatul lil Muta'limeen* writes that every Ustaadh should explain the crux of the book to the students. The new topics should be explained and the students should be made to take notes so that it becomes easy for them to learn the new lesson.

Imaam Maalik رحمة الله عليه says:

Seventh etiquette

لاينبغي للعالم ان يتكلم بالعلم عند من لا يطيقه

***It is not appropriate for an Aalim to speak to any one about anything that is beyond his understanding*.**

Shah Waliullah رحمة الله عليه writes in *Hujatullah hil baaligah*

ومنه ان لايبين للمبتدى من العلم ما هو حظ المنـــتهى بل يربى لصغاءر العلم قبل كباءره

Knowledge, which is meant for the final year students, should not be explained to the beginners. Instead, before teaching the deeper aspects of Ilm the basic aspects should be taught to the beginners and their tarbiyat should be made.

Hadhrat Moulana Manzoor Nomaani رحمة الله عليه has written in his book, '*My life experience,'* that five years of my life was wasted in this way. I was taught such things which were beyond my understanding.

In another place he has written, "I remember many of my fellow studentsfrom my preliminary years. They studied under such Asaatiza who were there just to fulfill their duties. Due to their inappropriate manner of teaching, 4 to 5 years passed by without any academic benefit. Eventually the students left.

Despite them staying for such a long time in Madrasah they learnt absolutely nothing. In the same way, there have been hundreds, if not thousands of students who might have passed their time in these type of Madaaris without having learnt a thing. I am certain that those very students, had they been taught with understanding and tact, more than half of their *ta'leem* could have been complete in those days and they would have completed their studies before leaving Madrasah.

Eighth etiquette

In the best interest of the students

If a student wishes to transfer to another Madrasah and by his transfer there will be some additional benefit for him, then the Ustaadh should willingly allow him to go. The Ustaadh should not force him to stay merely to show the large numbers in his Madrasah and thereby create a false impression to the public. A student can never benefit from a place where his heart is not attached. Eventually the situation will become unbearable and he will run away from the Madrasah and quit his quest for knowledge. Such situations are harmful to students.

In the first instance a barrier will be created between the student and his Ustaadh whereby he will never be able to benefit.

The rectification of the Ummat which starts from a correct relationship between the Ustaadh and the student is now closed. Not only will the student fail to teach Deen to others, he himself will be weak in his own practice.

When Sufyaan ibn Uyaynah رحمة الله عليه came to his home town, Kufa, Imaam Abu Hanifa رحمة الله عليه informed his students that a Haafiz of the narrations of Amr bin Dinaar has come. Go to him and take benefit. Thereafter the students of Imaam Sahib went and learnt from him. Hadhrat Sufyaan رحمة الله عليه says that the first person to make me a *Muhaddith* was Imaam Abu Hanifa رحمة الله عليه .This is an example of a sincere Ustaadh referring his students to others to take benefit.

Hadhrat Abdullah Muzani رحمة الله عليه says that a sign to show that an *Aalim* is serving Deen for name and fame is that he will invite

students to come and study under him. Thereafter, if any student consults him regarding going and studying some where else, he takes exception to this. If he is sincere, he would be pleased in all situations, whether the person studies under him or any other Ustaadh. For Allah's ﷻ sake remember that the object is to do the work. If it is more beneficial for a student to remain by him then he should present his opinion.

Thereafter, if the student is still persistent on going, he should not be stopped. If there really is benefit in him going elsewhere, due to the lack of means at the Madrasah or possibly due to the conditions at home, he wishes to go far off, then in this instance stopping him will result in *Zulm* (oppression). Placing hurdles in front of him by assigning local and foreign influences shows that our purpose of teaching was just to show off the numbers at our Madrasah when giving the year end report-back. We don't even think about the benefit to the students.

This is nothing, but ostentation, which is *haraam*. Just as it is *fardh* (incumbent) to refrain from all other *haraam* things, refraining from this too is incumbent. This type of showing off has permeated society to such an extent that its evil is also found in our hearts.

We cover up this sin by enshrouding it with good interpretations. Someone correctly stated:-

You regard the goblet of wine to be haraam whereas showing off is permissible
How beautiful are the laws of Shariat and the path of Tareeqat.

Ninth etiquette

Service from students

The good fortune of a student lies in serving his teachers. However, the Ustaadhs should exercise great caution in this regard. Without extreme necessity, he should not take personal service from his students. Out of dire need, if he has some work to be done by the students then he should compensate them in some way. In other words he should not take such *khidmat* from them which will affect their lessons.

It is possible that the student may dislike doing an errand for the Ustaadh. Consequently a type of hatred will be stirred up for the Ustaadh. Because of this, even with sincerity, he will not be able to do Deeni work.

It is recorded in the biography of Hadhrat Moulana Qaari Abdur Rahmaan Sahib Pani Patti رحمة الله عليه that once he wrote a card and was waiting to post it. One student offered his services saying; “Hadhrat, give it to me, I will post it.” Hadhrat remained silent. When the student insisted, Hadhrat replied: “Brother, I don’t want to take any personal service from students. If out of necessity I have to take some service, then I refrain from taking service from young handsome lads. I don’t ever mix with them, to this extent that I don’t allow them to sit in front of me in lessons.”

Nowadays, different types of fitnas occur as a result of mixing with these youth.

The author of *Rahmatul Mutaleemen* writes that a person should never be alone with young lads. Even if you are not alone with them don’t speak to them more than what is necessary. In fact one should not even look at them intentionally, nor should one listen to their

talks with lust. This sickness of being infatuated with handsome young lads is such that it becomes firmly rooted without one even being aware of it. The person only comes to know of it when its roots are already deeply embedded. At this stage to stay away is extremely difficult.

Don't be proud over your piety that how can I ever fall into this.

Hadhrat Yusuf عليه السلام had said:

و ما ابرئ نفسى ان النفس لا مارة بالسوء

I don't regard my nafs to be safe. Verily the nafs inclines towards evil.

Hadhrat Imaam Abu Hanifa رحمة الله عليه never looked at Imaam Muhammad رحمة الله عليه as long as he did not have a beard.

Hajee Imdadullah رحمة الله عليه mentioned: "I don't fear anyone in the entire world except the nafs. Shaytaan once said: If a man like Junaid Baghdaadi رحمة الله عليه and a woman like Rabia Basriah رحمة الله عليها have to be in solitude, I will instill evil thoughts in their minds and blacken their faces." Being alone with young handsome youth is worse than this. It will eventually result in illicit relationships.

Allamah Suyuti رحمة الله عليه has written in *Lubaabul Hadith:*

1. Those who involve themselves in the despicable sin of homosexuality will be turned into pigs in their graves.
2. They will be made to wear yokes of fire.
3. This sin is equivalent to making Zina with one's mother.
4. The curse of Allah's سبحانه وتعالى angels and all other people are upon such a person.

Ninth etiquette

When Imaam Taahir رحمة الله عليه went to study Hadith by Imaam Hibaal he found that he did all his chores himself. He would also carry the goods from the bazaar. Once I saw that he bought some goods from the shop. He then carried all the goods in the bottom of his garment. Even after I insisted, he refused to give it to me. At that time, his age was 79.

It is recorded in the incidents of Abul Aswad who was the founder of Nahwa that he suffered a stroke towards the end of his life, as a result of which his hands and limbs became paralyzed. In this condition he would drag his feet and go to the bazaar to complete his work whereas thousands of his students were present to assist him if required.

Imam Bukhaari رحمة الله عليه also did his own work. When he built the guest quarters outside Bukhaarah, he personally worked with the labourers. Once one of the students mentioned to him: "What is the need for you to work when we are here?" He replied:

هذَا الَّذِی یَنفعُنِی

"This work is beneficial for me."

Hadhrat Sheikhul Hind رحمة الله عليه was in the habit of washing his own clothes.

My respected Ustaadh Moulana Manzoor Ahmad Khan Sahib رحمة الله عليه a teacher in Mazahir-e-Uloom in Saharanpoor used to purchase his goods himself when going home from Madrasah .

When my Ustaadh Hadhrat Mufti Mahmood Hasan Sahib رحمة الله عليه was staying in Mazahir-e-Uloom, he never asked the students to bring his food. He would go himself and fetch it.

Ninth etiquette

My Ustaadh Hadhrat Moulana Zareef Ahmad Sahib رحمة الله عليه, despite his old age, would do all his work on his own. He encouraged the students to do the same.

I myself had seen Moulana Zamaan Khan Sahib رحمة الله عليه purchasing his goods and taking it home himself. He never gave it to any one, even though many insisted to do so, this was his habit inspite of the fact that the shop was very far from his house.

The Asaatidha of our Madaaris should take a lesson from this. At least they should do their work by themselves. The entire day is passed learning and teaching the lifestyle of Nabi ﷺ, that he would do his work with his own hands. He milked the goats and sewed his own clothes. When his mubaarak shoes broke he mended them himself. He never burdened others with his own work. Hadhrat Anas رضي الله عنه says that he had served Nabi ﷺ for 10 years. In that time, I was unable to serve him ﷺ to the extent that he served me.

Nowadays there is a strange new attitude. Everyone thinks of his own rights. He demands service all the time from others. If someone does not fulfill his demands he complains. Such people are not concerned with the rights of others. This is something that even the Asaatizah have now learnt.

All the rights that the Ustaadhs have over the students are known very well. However, no concern is shown for the rights that students have over their Asaatizah.

The reality is that if the Asaatizah have to show concern and affection to the students, and fulfill their rights the way they ought to, then perhaps you would not find a single student who would not regard it as his good fortune to be in the service of the Ustaadh.

Tenth etiquette

Practicing on your knowledge

Every Ustaadh should practice on his knowledge. It should not be that he says something and does something else. If his actions are not conforming to his knowledge then this *Ilm* cannot be a means of *hidaayat*. Nabi ﷺ sought protection from such knowledge wherein there is no *Amal.*

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ عِلْمٍ لا يَنْفَعُ

O! Allah I seek protection from Ilm (knowledge) that has no benefit.

اِنَّ مِنْ اَشَرِّ النَّاسِ عِنْدَ اللهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ عَالِمٌ لاَ يَنْتَفِعُ بِعِلْمِه

It is reported that the person with the worst position in the sight of Allah ﷻ is that Aalim who did not benefit from his Ilm:

It is mentioned in a Hadith.

اَلاَ اِنَّ شَرَّ الشَّرِّ شِرَارُ الْعُلَمَاءِ وَاِنَّ خَيْرَ الْخَيْرِ خِيَارُ الْعُلَمَاء

"The worst of people are the evil Ulama and the best of people are the good Ulama".

Hadhrat Abu Darda رضي الله عنه says: "I shiver with fear when I think that I will be made to stand in front of Allah ﷻ and I will be asked: "You attained knowledge. What benefit have you taken from that Knowledge?"

He once mentioned: There is one destruction for the one who has no knowledge and seven destructions for the one who has knowledge but does not practice.

Hadhrat Ibraheem bin Adham رحمة الله عليه was once asked; "Allah ﷻ says in the Qur'aan:

اُدْعُونِى اَسْتَجِبْ لَكُمْ

Make dua and I will answer it.

Why is it that we make dua and it is not accepted." He replied: "There are five reasons why duas are not accepted."

1. You have recognised Allah ﷻ yet you do not fulfill His rights.
2. You read the Qur'aan yet you never practice on it.
3. You claim to love Rasulullah ﷺ yet you never follow his sunnah.
4. You curse Iblees yet you obey him.
5. You close your eyes to your own faults yet you search for the faults of others."

Abdullah ibn Mas'ood ﷺ said: "Everyone knows how to give lectures, but excellent is he whose deeds conform to his words. To give lengthy lectures without practicing on it is a sign of pride." Hadhrat Ali ﷺ says: "O people of knowledge practice on what you have learnt because an *Aalim* is he who portrays no difference between his knowledge and his practice. Soon a time will come when the knowledge of people will not even go down their throats. Their insides (their knowledge) will differ from their outsides (actions). Their actions will be an opposition to their knowledge. They will sit in gatherings boasting with one another. They will get angry when people leave their gatherings and sit in the gatherings of others. The actions of such individuals will not reach Allah ﷻ."

Hasan Basri رحمة الله عليه has said: "Judge people according to their actions and not their words. Allah ﷻ has not left any matter without showing us whether it is true or not. We should not be deceived by the sweet words of people. We should rather look at their actions."

He once mentioned that *Ilm (knowledge)* is of two types:

The first is that knowledge which will be in the hearts of people, known as *Ilm-e-Nafi.* The second type of knowledge will be that which merely remains on the tongue. This second type of knowledge will become a proof against an individual.

Qaasim bin Muhammad رحمة الله عليه said: "I have met such people who never liked to talk. They were pleased merely with *amal*."

Sufyaan Sauri رحمة الله عليه says: *Ilm (knowledge)* demands *amal* (Practice). If it receives no answer it leaves."

It is a saying of Maalik bin Dinaar رحمة الله عليه "There is no azaab [punishment] greater than a person's heart becoming hard." He also mentioned: "The effect of the words of an *Aalim* who does not practice on what he says is like rain falling on a rocky ground."

Abdullah bin Mubaarak رحمة الله عليه said the previous Ulama used to say "Seek protection from the fitnah of an ignorant worshipper as well as a sinful *Aalim* because both these groups are great fitnahs."

Hadhrat Abu Darda رضي الله عنه said: "It is not possible to become a *muttaqi* without *Ilm (knowledge)*, and until you don't make *amal* you cannot beautify that *Ilm*."

Hadhrat Hassan رضي الله عنه is reported to have said: "That person who has superceded others in terms of *Ilm (knowledge)* should also excel in *amal*."

Hadhrat Sayed Ahmad Rifaaie رحمة الله عليه said: "Beware of becoming like a sieve, it provides refined flour to others while it keeps the dirt for itself."

This should not be our condition: to others we give words of wisdom and the chaff we keep for ourselves. This chaff is *Ilm* without practice.

Allamah Shar'ani رحمة الله عليه has written that no Imaam has ever claimed that he was purified with mere *Ilm (knowledge)* or he was forgiven due to his knowledge. The reason for this is that *nafsaaniyat* is joined with only knowledge. The *nafs* (innerself) does not become pure from *Akhlaaq e razeela* (bad character) until a person does not practice on his *Ilm (knowledge)*.

Once Rasulullah ﷺ was asked: "Who is the worst person?" He replied: "A corrupt *Aalim*."

Saalih Murri رحمة الله عليه used to say: "Beware of sitting with an *Aalim* who seeks the world. For verily he will put you into *fitnah* by praising *Ilm* with his sweet words. Thereafter you will fall into deception thinking that it is not necessary to make *amal* (practice) on what you have learnt."

One pious person said: "An *Aalim* who does not make *a'mal* is like a vulture in the sky. It flies about in the skies but on earth it eats only carrion." (i.e. it has achieved lofty heights but in reality, it is nothing).

Abdur Rahmaan ibn Mahdi's رحمة الله عليه *taqwa* (fear of Allah) was such that if he had a doubt about anything being *haraam* he never used it. He would also say, that the thing which you left out only for the pleasure of Allah ﷻ, definitely Allah ﷻ will return it to you. He narrates about himself:

"My brother and I were partners in business and we gained a huge profit. When the money was being divided, I had a doubt in the wealth, hence I left it out completely. Through the *qudrat* (power) of

Allah ﷻ I gained possession of all those properties once again through *halaal* sources."

Hadhrat Hakeemul Ummah رحمة الله عليه had forsaken a property of his forefathers based on a small doubt.

Who does not know the position of Imam Shu'bah رحمة الله عليه in the ranks of the *Muhadditheen*? Yahya bin Maeen رحمة الله عليه once said regarding him, that he is the *Imaam* (leader) of the *Muhadditheen* and in spite of this he constantly remained fearful of the *Aakhirah.*" On many occasions he mentioned: "If only I was a normal layman and no one knew about me."

Ibraheem bin Adham رحمة الله عليه says: "Once I passed by a stone. The following words were engraved on the stone: "Turn me over and you will take a lesson." I turned it around. I found engraved on the reverse side:

اَنْتَ بِمَا تَعْلَمُ لَمْ تَعْمَلْ فَكَيْفَ تَطْلُبُ عِلْمَ مَا لَمْ تَعْلَمْ

'You are not practicing on what you know so why are you searching for more Ilm.'

He used to say: "Seek knowledge so that you can practice on it." Many people err in this regard. Their knowledge is equivalent to mountains whilst their a'mal (actions) is the size of an ant.

Hadhrat Zunnoon Misri رحمة الله عليه mentioned that we had seen this condition in the people of the past. The more their *Ilm (knowledge)* increased, their love for this world and its contents decreased. Today the situation is such that the more a person attains *Ilm,* the more his love increases for the world and the more he enjoys the company of the worldly people. Furthermore, he says: "I cannot understand how an *Aalim* inclined towards this world and its luxuries can ever remain firm on his *Ilm?* True knowledge protects a person from this. Had he

understood his *Ilm* correctly, he would not practice against it. It seems that he has understood things wrongly."

Umar bin Abdul Azeez رحمة الله عليه says that those Ulama and Qurra who eat *haraam* are in reality dead. They are heedlessly filling their bellies with fire. Had they been alive they would have definitely felt the pain of fire.

Mansoor bin Mu'tamir رحمة الله عليه used to tell the Ulama of his time: "The only reason why you attain no pleasure from your knowledge is that you have attained it superficially. Had you practiced on what you learnt, you would never be denied of its pleasure. The dictates of an *Aalim* from the beginning to the end demands that one should detest wordly things and thereafter experience the sweet pleasure that flows along.

Aamir ibn Abdullah bin Qais Tabi'ee رحمة الله عليه used to say: On the Day of *Qiyaamah* we will regret why we acquired a lot of knowledge, for verily this *Ilm (knowledge)* will be a proof against us for not practicing on it.

Hasan Basri رحمة الله عليه mentioned: Nowadays if the Ulama fill their bellies with *halaal*, then this too is a very great achievement. What will happen if they have to start eating *haraam*?" He also used to say that the *taqwa* of the Ulama is based on refraining from *haraam* wealth and the desires of the *nafs*. The reason for this is that the Ulama refrain from committing those sins that are apparent simply out of fear of being disgraced.

Abdullah Muzani رحمة الله عليه says: "The way to recognize an *Aalim* is that an atom's amount of love for this world does not pass his heart." Thereafter he would say that the majority of the Ulama are eating doubtful and *haraam* foods to such an extent that they have

completely succumbed to their carnal desires. They have made *Ilm (knowledge)* a net by means of which they are hunting the Dunya." Because of such people, he says: "Had the *Fuqaha* (Jurists) and *Ahle Hadith* (commentators of Hadith) been void of any wrong they would have been the best of all people. Unfortunately you can see that they are hunting this world with their *Ilm*. Therefore, they have been degraded in the sight of the people."

In Ta'leemul Mut'allimeen there is a poem recorded by the author of Hidaaya about a non practicing *Aalim* and an ignorant worshiper:

فَسَادٌ كَبِيْرٌ عَالِمٌ مُتَهَتِّكٌ   وَاكبَرُ مِنْهُ جَاهِلٌ مُتَنَسِّكٌ

هُمَا فِتنَةٌ فِى العَالَمِيْنَ عَظِيْمة   لِمَنْ بِهِمَا فِى دِيْنِه مُتَمَسِّكٌ

An Aalim who trespasses the limits of Shariah is a great fitnah and worse than him is an Aabid who is ignorant.

The person who conducts his life in accordance to these two people will be afflicted with the Fitna of both the worlds.

When a friend of Abdullah bin Mubaarak رحمة الله عليه started working for the government, the latter became very grieved and wrote a letter to his friend. Therein he expressed his fear of destroying his Deen. At the end of the letter he wrote a poem which is as follows:

يَاجَاعِلَ الْعِلْمِ لَهُ بازِيًا   يَصْطَادُ اَمْوَالَ السَّلَاطِيْن

O the one who has made his Deen like a falcon. You are hunting the wealth of the kings with it

اَحْسَنْتَ لِلدُّنْيَا وَلَذَّاتِهَا   بِحِيْلَةٍ تَذْهَبُ بِالدِّيْن

You have chosen such an evil path to attain this world that there is fear of your Deen being destroyed.

وَصِرْتَ مَجْنُونًا بِهَا بَعْدَ مَا   كُنْتَ دَوَاءً لِلْمَجَانِيْنِ

You have become mad over this world whereas previously you were the cure for the insane

اَيْنَ رِوَايَتُكَ وَالْقَوْلُ فِى   لِزُوْمِ اَبْوَابِ السَّلَاطِيْنِ

Now where are all your narrations about going to Emperors and Monarchs?

اِنْ قُلْتَ اُكْرِهْتُ فَمَاذَا كَذَا   زَلَّ حِمَارُ الشَّيْخِ فِى الطِّيْنِ

If you say that I was forced into this, then this cannot be true. Rather the mule of the Great Sheikh has slipped into the mud."

Maalik bin Dinaar رحمة الله عليه used to recite this poem excessively.

يَا مَعْشَرَا الْعُلَمَاءِ يَا مِلْحَ الْبَلَد

مَا يُصْلِحُ الْمِلْحَ اِذَا الْمِلْحُ فَسَدَ

O group of Ulama, you are like the salt of the town, if the salt goes bad then what good will it ever do for something else.

i.e. Pleasure in food is attained through the salt. If the salt turns bad, how will it ever be rectified? There is no cure in rectifying spoilt salt. In the same way the *awaam* (general public) are rectified by the Ulama. If the Ulama are spoilt, how can the awaam then be rectified?

Imam Ghazaali رحمة الله عليه used to say:

تَقْوِيْمُ الْغَيْرِ مُرَتَّبٌ عَلى تَقْوِيْمِ نَفْسِه

فَلْيَبْدَءْ بِنَفْسِه ثُمَّ بِمَنْ يَعُوْلُ

Correcting others is based on correcting oneself. Therefore, begin with yourself and then with those close to you.